

the
Beacon



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The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual
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THE COMMON DENOMINATOR

THE 22nd General Assembly of the United Nations convened in September, 1967, in an atmosphere of gloom. Peace and unity in the world, the twin objectives of this group of 122 nations, seem as remote and the inter-group tensions as explosive as when the organisation was first created. This is occasion for concern by all who look to the United Nations for solutions to war crises and to promote human welfare. But the fact that the United Nations has not succeeded in 22 years in revolutionising human attitudes and behaviour, which for æons of time have been fed on separateness, fortified by self-interest and distinguished by an overriding emphasis on the *differences* between peoples, should be no cause for pessimism. It is unrealistic to expect a drastic change in human relationships in so short a time.

The fact remains, however, that since man's scientific knowledge and ingenuity have outstripped his ability to relate himself peaceably to his fellowmen, the time factor has become of paramount importance and a sense of urgency pervades all discussions and debates on international affairs.

There are certain obvious steps to be taken and changes to be made in international attitudes to world affairs which affect the whole of humanity. These are too often minimised or ignored completely, particularly where they may interfere with national self-interest. The two words which express the main barriers to right international relationships are "sovereignty" and "nationalism". In establishing an organisation of associated member States, voluntarily undertaking to observe certain clearly defined principles and objectives for the common good, the United Nations provides the only instrument of its kind, where the results of *some* national self-sacrifice by all can be shaped, through discussion, into constructive programmes and where any nationally adverse repercussions can be modified or reduced.

Sooner or later the nations of the world must be willing to put the assured future of

mankind and the stable development of world affairs ahead of their own limited self-interest, which has been the disastrous cause of global warfare and human suffering for generations.

The preface to the September 1967 issue of *International Conciliation* puts this basic need into these words:

"The United Nations grows increasingly irrelevant to the foreign policies of nations, or so it is said. Which, if true, might be translated: it is better to play a lone hand than to submit to the constraints of a communal approach. Is it possible that it is not the United Nations that is irrelevant but anachronistic national policies? In a desperately small world, nations still act as if they had the freedom of an empty planet. And the United Nations is a scrap-basket into which they can drop those problems they lack the will to resolve."

In an article in the *New York Times* headed:

"U.N. Crisis of Confidence" Drew Middleton drives home the same essential question: "The arguments over Vietnam and the rancour aroused by the crisis in the Middle East have not drowned out a fundamental question that plagues the General Assembly: How can the United Nations be effective as long as the United States and the Soviet Union are at odds?"

U Thant himself in the introduction to his Annual Report on the United Nations made similar direct and pointed comments:

"The basic problem, now as always, lies in the acceptance by governments of international decisions and machinery and the degree of their realisation that the wider interests of international peace may in the long run also coincide with their own best interests. We are today, I need hardly add, very far, in general, from such a realisation."

This brings us directly to the fundamental fact that since a man eventually learns through painful experience that his own well-being is protected and guaranteed only by the well-being of the family, the community and the nation of which he is a part, so nations in their own interest must learn to co-operate in the interests of humanity as a whole. For, as human beings, all men are related as one; our *common humanity* in a

united world is our common interest and the cause all nations should serve, guard and preserve.

Possibly International Human Rights Year can provide a new and more dynamic incentive towards this desired goal. The programmes and work planned for 1968 emphasise the factors that are common to all peoples, "the inalienable rights" that are fundamental to civilised progress and the similarities in national problems, so that combined and co-operative action can be planned on a world-wide scale, both by governments and by the peoples themselves working through non-governmental agencies.

Call to Action

U Thant also included in his introduction this call to action:

"There is but one true answer to violence, duress and intimidation among states; the answer must be found in a resolute rejection of violence and a determined resistance to it by that vast majority of men and women throughout the world who long to live in peace, without fear. This would be a movement of mankind to save mankind. But to be effective, such a popular movement must be coupled with a determined effort by governments to put to work the instruments of international order which they already have on hand in the common interest of peace and the advancement of man."

These problems are today so urgent, the inalienable rights of all men so eloquent of the common denominator in the whole area of human conflict and chaos, the *humanity* which all men share and in which they are essentially one, that we bring this forward in *the Beacon* in January 1968 as the primary spiritual objective under the Plan for the immediate future. Mankind's animal and material self is today arrogantly challenging his divine Self. The next spiritual step forward for humanity is possible through the resolution of world conflict, in the provision of basic human rights and in the substitution of world co-operation and sharing for competition and self-interest. This is spiritual growth.

With the sustained action of disciples and men and women of goodwill in the world emphasising and exemplifying inclusive attitudes of mind and heart, serving the cause of freedom, justice and equality for all, practising right human relationships in their own lives and demanding a world outlook from their Government policies and agencies, much can be accomplished through national affairs and international relationships towards "peace and the advancement of man".

The Kingdom of God can appear on earth, and this in the immediate future, but the members of this kingdom recognise neither rich nor poor, neither high nor low, neither labour nor capital, but only the children of the one Father and the fact, natural and yet spiritual, that all men are brothers.

As long as there are extremes of riches and poverty men are falling short of their high destiny. Only one dominant concept can today save the world from a looming economic fight to the death, can prevent the uprising again of the materialistic systems of the past, can stop the re-emerging of the old ideas and concepts and can bring to an end the subtle control by the financial interests and the violent discontent of the masses. The note to be struck and the word to be emphasised is HUMANITY.

A belief in human unity must be endorsed. This unity must constitute the new foundation for all our political, religious and social re-organisation and must provide the theme for our educational systems. Human unity, human understanding, human relationships, human fair play and the essential oneness of all men, these are the only concepts upon which to construct the new world.

from PROBLEMS OF HUMANITY, page 103.

Training Objectives

for

Discipleship in the New Age

by Djwhal Khul

The objectives now before disciples in training are: a sense of planetary relationship; a sense of intelligent supervision; the sense of orientation to humanity; the sense of registered impression; the evocation of the will; the sense of that which is imminent.

I WONDER whether you have ever considered the widespread effect of all the reflective thinking, the aspirational prayers and the meditation work, untrained or as the result of training, done by people in their millions down the ages through the entire planet? Its quality is alerting; its strength is increasing; its livingness is producing changes in the human organism. The tide of spiritual life is today so strong and striving that the next one hundred and fifty years will demonstrate the factual nature of the Kingdom of Souls or of God. This, as you can surely appreciate, will produce fundamental changes also in the immediate objectives before human progress, and in the Masters' plans, in the teaching given, and in the training presented.

This brings me to the objectives which are now before disciples in training for initiation. Instead of the past objectives, contact with the soul and entrance into an Ashram, the following might be listed, but must be understood esoterically and not literally:

1. *A sense of planetary relationships.* Instead of the emphasis being laid upon the relation of the individual to his soul, to his Master and to the ashram, his consciousness is consciously expanded, if I may use such an apparently redundant phrase, in order to bring about a realisation upwards into kingdoms hitherto unseen and unknown, downwards into kingdoms which we call subhuman, outwards into the human

environment and into the human kingdom, and *inwards*, a meaningless word, my brother, toward divinity itself. This means towards synthesis, towards wholeness, towards the sense of the entire, towards totality. For all these four directions, of which north, south, east and west are symbols, there are specific techniques, but today I may only indicate direction.

2. *A sense of "intelligent supervision".* This must be esoterically understood. What does this mean? One of the most deeply spiritual qualities which would be initiated must unfold is the constant recognition of a focused control upon daily life, circumstance, the future and fate. This is as yet an embryonic sense or entirely new avenue of perception and relatively close to and an aspect of the will aspect of divinity. It makes man conscious of his destiny, develops in him predictive power and gives him initiate insight into purpose and its unfolding plan. It is a faculty which you would do well to consider and try to imagine as a step towards development.
3. *The sense of orientation to humanity.* I presume you will recognise the truth of what I say when I express the opinion that your individual or personal love of humanity and the focus of your attention upon human need is very largely theoretical. It is transitory and experimental in practice. Your intentions are good

and fine but you have not yet the habit of correct orientation and much that you do is the result of imposed sacrifice and at a cost; it is not natural to you; it is still the result of hopeful endeavour; you are still bewildered over the problem of how to be oriented to the Hierarchy and your soul, and at the same time to be oriented to humanity and your fellowmen. But the time will come when you are personally so decentralised that automatically the sense of "others" is far stronger in you than the sense of personality or of the lower self. Let your imagination run wild for a moment picturing the condition of the world when the majority of human beings are occupied with the good of others and not with their own selfish goals. Such a play of imaginative thought is good and constructive and will aid in bringing out into manifestation that new world and that new type of humanity which the future will inevitably demonstrate. On this I shall not enlarge; the practice of goodwill will lay the foundation for this new type of sensitivity.

A New Feeling Out

4. The *sense of registered impression*. With this new feeling out towards the unknown and towards that which requires a sensitive expansion of consciousness I shall not deal at this moment. It concerns the theme of training in telepathy; I shall deal with it as we consider that science of impression which will eventually be the major objective of the educational systems which will be functioning at the close of the new age, so rapidly approaching. Only now have those forces been permitted entrance into our planetary life which will present the new subjective environment which has ever been there though unrealised. The reason for this new sensitivity being the objective of hierarchical cultural training is that it is realised by the Hierarchy that man is now adequately intelligent to be trained in right interpretation.
5. The *evocation of the will*. This is, for disciples particularly, the new and most

necessary development. As I oft have told you, the average aspirant confounds will with determination, with fixed intention, with self-will and one-pointed attention. He does not realise that the will is that divine aspect in man that puts him *en rapport* with and then controlled by divine purpose, intelligently understood in time and space and implemented by the soul as the expression of loving application. The mode *par excellence* by which the will can be developed is the cultivation of the recognition of the divine Plan down the ages. This produces a sense of synthesis and this sense of synthesis ties the man into the plan through recognition of:

- a. Its inevitability, therefore demanding co-operation.
- b. Its success, therefore evoking wise activity.
- c. Its immediate objective, to which all the past has led.
- d. Its rightness, to which the intuition testifies.

It is not easy for the disciple in training to associate the sense of synthesis and the use of the will together and to realise that a cultivation of this first ray perception is a potent mode by which the highest aspects of the spiritual will, as yet embryonic within him, can be unfolded. Elsewhere I deal in great detail with the will, its nature and what it is.

6. The *sense of that which is imminent*. This concerns the "raincloud of knowable things". I would call your attention to the word *knowable*. It is not the recognition of that which is immanent in man, in nature, or latent in manifestation. Speculation along this line might be and frequently is of no true importance. It is what is spiritually imminent which concerns the true disciple, if I may be permitted this play on words. One of the first lessons in the esoteric field is the sense of timing, with which that which is imminent or impending is connected; the disciple has to awaken to that which is on the verge of precipitation into human thinking, life and circumstances; he has to take those occult steps which will enable him to recognise not only that which is hovering over

humanity on the point of revelation or of karmic usefulness, note the phrase, but also enable him to handle himself so correctly and wisely that he becomes a co-operator, step by step, in the process of aiding in this task of revelation. More light on this subject will come as we study the science of impression. The point, however, I seek to make here is that sensitivity to the overshadowing cloud presupposed the subjective existence of a power or divine faculty hitherto not consciously used by disciples but which can now be intelligently developed, producing more rapid vision and a more acute revelatory perception. That power has always been present; it is an aspect of the force of evolution and has led man on from one point of revelation to another, from one power to another, one sense to another, and from point to point of understanding. It first of all produced the physical senses; it led man on to emotional expression and to mental development; it is the secret behind spiritual understanding, but it has never yet been consciously employed. It is to the mind what the mind, as the common-sense, has been to all the five senses. Think that out.

This raincloud is hovering, heavy with portent and knowledge, over a world today in process of reorganisation and regeneration. The Masters are seeking to hasten in their disciples this recognition of that which is imminent, so that they can be the intelligent agents whereby the needed precipitations can

be brought about. There is a definite technique for producing this peculiar form of co-operation, but it will not be possible to work with it or apply it for another twenty-five years.

Here I have very briefly outlined for you the new developments which are possible if the disciple is rightly focused and orientated. There are within latent possibilities. If you will pause and consider, you will realise that the task of the Master in the past, as he sought to prepare the disciple for initiation, was largely concerned with awakening him to the need for occult obedience, for right orientation, for persistence, and for devotion to his objective. But all that lies far behind the true modern disciple. Today, the Master indicates to him the overshadowing cloud of knowable things; he assures him that he has within him undreamt of powers which will, when brought to the surface of consciousness, demonstrate to him his own essential adeptship and enable him to share in the great hierarchical task of illumining, precipitating, and lifting. Today the Master, having done the above, leaves the disciple to work through to knowledge and co-operative usefulness; he neither pushes him into premature action nor constantly supervises him; he surrounds him with the aura of his presence and the protection and stimulation of his ashram; he gives him occasional hints, and as the disciple acts and works upon the hinted suggestions, the hint becomes a clear direction and a luminous area of enlightenment.

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Europe, the Seedbed for the New Age Civilisation*

by J. de la Roche

"The vision in men's minds today is that of the Aquarian Age, even if they recognise it not. We have all a picture of the future of humanity when all nations are united in complete understanding, and the diversity of languages, symbolic of differing traditions, cultures, civilisations and points of view, will provide no barrier to right human relations . . . Thus, the expressed aims and efforts of the United Nations will be eventually brought to fruition."

WE find these sentences at the end of Alice Bailey's book on *The Destiny of the Nations*.

Such a vision has always existed but for untold centuries only in the hearts of a very small band of men. The fundamental factor of our present times is that the vision is shared by an increasingly large number of men. One may think that with the Atlantic Charter and the creation of the United Nations, that vision had already started being externalised.

But twenty-two years have passed since those momentous events which have raised so many hopes throughout the world. And at every occasion we are told that the affairs of the world, far from improving, are rather in a bad shape. The vision seems to recede instead of becoming nearer. The rich nations are getting richer and the poor much poorer; two-thirds of mankind have not enough to eat. The United Nations cannot help and the organisation generally speaking is not working as the world had expected. Nations are more divided than ever; even amongst those whose spiritual unity and fraternity of arms have assured the final victory against the black forces, distrust and national selfishness seem to be acting as slow but potent factors of division.

The path of evolution followed by mankind cannot go through only the highest

ridges; it has also to go down into the valleys; few people admit, or even know, that fact. And as far as the United Nations are concerned, it might be said that amongst those who complain, many are those who do not do much to facilitate the functioning of the organisation. But the United Nations still exists, strongly supported by a large majority of the world; it functions as a planetary organisation where are meeting, in full equality, all nations and all races. Differences which could have led to armed conflicts have been solved through diplomatic channels. If compromise is the death of spiritual efforts, on the other hand, it is one of the best ways to solve human differences; and the United Nations is the World School of Compromise. Furthermore, its agencies, FAO, UNESCO, WHO, WMO, etc., through their research and technical assistance programmes are showing the roads and preparing the ways permitting humanity to improve its economic, social and even political conditions of life.

The United Nations externalises the vision which has been sensed and is most definitely a part of the Plan of Hierarchy. And Alice Bailey warns us: "The Hierarchy is not neutral." No matter how long and painful it is going to be, the Hierarchy intends to see that, out of its conflicting and divided nations, the world will be united.

There is another vision given to us by the Tibetan and which many of us may have

*Address given at the Arcane School Conference, London, May 1967

sensed; it shows how a section of the Plan will be implemented in and through the western nations.

"From the United States of America, the teachings must go out. But Europe is the field for the educating of the world in the ideas of the true world unity and for the wise presentations of the Plan. From that continent can the inspiration go forth to the East and to the West." (*Discipleship in the New Age, Vol. I, page 161*).

One can understand the reasons why it is from the United States that the teaching must go out. In that land which has the dimensions of a continent, past history has left only a rather light karma even if, many thousand years ago, it has been the centre of old Atlantis. Entities coming there into incarnations escape, so to speak, from most of the heavy collective karma built up by the European nations in much more recent times. There is still in the psychic atmosphere, except in the heavily concentrated areas, a freshness which is reflected in the title given to a French book, *The United States, Springtime of the World*. The race is young, eager, generous and will have links with all nations in the world.

As for Europe, to be able to play the part indicated by the Tibetan, to educate the world in the ideas of a true world unity, the first requirement is to build up that very unity. Divided and fighting against each other, the European nations have, nevertheless, evolved a civilisation which is leading the evolution of the world. Each nation has brought its own and particular contribution.

The British Isles, Merlin's Garden, have seen the foundation of modern democracy with the Magna Carta which itself has its origin in the symbolic Round Table, where in full equality, after a long quest, would come and sit the Knights. Mother of Parliament, cradle of modern industry, link with the ancient culture of India, Great Britain will give the world, but Europe first, the pattern of that true government which is the genius of her soul quality. In the sunny plains of Italy, man has rediscovered beauty; when the light which is in the Italian soul will be revealed, it will bring harmony in the form aspect. It is in the German hearts and minds that philosophy and scientific re-

search, together with music, have reached very high summits; the country has, one may think, entered that new cycle foreseen by Alice Bailey, where the spiritual love and the grasp of essentials which are in her soul will be released in fuller expression. France has fought many battles for the rights of man; when she forgets the splendours of her past and applies the intellectual genius of her soul to the elucidation of the things of the spirit, she will reveal the glory of the Soul. What other continent presents such possibilities as the many indicated by Alice Bailey for Europe and briefly summarised here?

Each nation has contributed to Europe's present status; a contribution without which the western civilisation would not have attained its present value. Even Russia, in spite of the distance, has made known the essential brotherliness, the idealistic and mystical aspiration of her people. Altogether, the peoples of Europe, with their daughter America, have progressed much farther in a few centuries than the whole race has done for many ages. Two points may be kept in mind: in the past, violent oppositions between Germany and France have shaken the world; both are influenced by the sign Leo, which has started manifesting its good aspects upon the two countries. As far as the close links between Great Britain and the United States are concerned, they should be seen and used as an exceptionally favourable bridge between the old and the new worlds and not as a suspicious factor.

Extraordinary Destiny

One may think that the extraordinary destiny of Europe is due to the meeting, the blending, of the most gifted branches of the Aryan fifth rootrace, the Nordic, the Celtic and the Latin, and to the fact that they have received the mental, artistic and spiritual heritage of the first Aryan sub-race, that of the ancient Hindus. The result is a very high vision of the human possibilities, an ability to express oneself through mental representations, above the turmoil of the emotional plane, together with the ability to apply to practical problems the result of abstract and intellectual speculations. A noted economist, André Siegfried, observed that the very essence of western civilisation and

the explanation of its success is the unique faculty of its people for creation and invention. The West indeed holds the keys to the full unfolding of man's possibilities.

Such a destiny cannot be an easy one. Quite early in the history of Europe, with the Roman Empire, the need for unity was felt. Charlemagne, the Spanish and the French monarchies dreamed about it as well as Napoleon. So did Hitler, for that matter. One may say that the pursuit of that vision has been in Europe the fundamental cause of the unrest, the instability and general dissatisfaction marking the history of the continent till our present day. It is precisely because there is concentrated here such a diversity of origins, of talents, of gifts and needs for expression that the task is so difficult.

Present Situation

Coming to facts, what is the present situation?

The pooling of steel and coal resources was organised after the last war, between Germany, France, Italy, Belgium, Holland and Luxembourg. The main but hidden idea was to put in common European resources against the possible dangers of aggressions from the East. Later, the same nations studied the pooling of their armed forces, aiming directly for a political integration. Born in France, the idea died there. It was replaced by the concept of a Common Economic Market; the primary form of it was to be purely economic; amongst the founding fathers, however, Konrad Adenauer, Robert Schumann, Jean Monnet, de Gasperi, the thought was that the Treaty of Rome should gradually lead to the political unity of Europe, including the British Isles. The implementation of the Treaty started in January 1959; the first aim was a gradual abolition of custom tariffs, with all the consequent results, social, economic and finally political. All custom duties will have disappeared between the six nations in 1968.

In the 1967 summer, the European Economic Community, another name for the European Common Market, will merge with the European Atomic Commission and the Coal and Steel Community. Another step taken towards the unity of the continent.

But one of the essential problems remaining to be solved is the entry of Britain into the Common Market. In 1957, Britain

thought that the whole of Western Europe should form an economic union; she kept away from the Common Market. However, together with six other nations she organised the EFTA or European Free Trade Association; which met also with remarkable success.

In 1963, a French veto left Britain out of the Common Market. In 1966, France pulled out of the North Atlantic Treaty Organisation, or NATO, asking the Allied Forces to leave her soil. The nations forming the European communities were quite shaken by those two decisions; they have recovered their unity, but new difficulties would deeply affect and endanger the forming of a united Europe. As stated by Prime Minister Harold Wilson, membership of the European Common Market is the best for Britain, but after all, not the only alternative open to her. And Europe without Britain will never be really united. Welcoming warmly the British request to enter the European Community, the European Parliament in Strasbourg, composed of delegations from the six national Parliaments, expressed its even greater confidence now in the political union of the western nations.

United, Europe will carry as much power as the two other great unions of peoples, the USA and the USSR. Britain may bring to the European Community, as members or associated members, nearly 230 million peoples; and it is believed that the gross national product of the European Market would immediately increase by one-third with the entry of Britain. We can only wait, sensing the vision of a united western world for the good of all mankind.

But in order to externalise the Plan, one may think that first of all, the diplomats, economists and experts who are meeting in order to build the foundations of the new group of European nations should be aware that there is little possibility for them to succeed if they are considering their enterprise as merely a commercial one and if they endeavour essentially to protect the interests of their people; what they should mainly have in view is the good and the destiny of the group of nations as a whole. In other words, there should be systematically forged a new way of thinking, the new European group consciousness.

Is that asking too much? It seems, on the contrary, that the mass as a whole, plus a number of intelligent and thinking people, and especially the new generation, are ready to accept important limitations to traditional sovereignty such as the abolition of physical frontiers and the merging of armed forces, or even political unity, provided that wider horizons and greater security be given to them.

It is quite obvious that there exists amongst the various peoples of western and even eastern Europe, a deep need for larger spiritual and intellectual fields of action, for better and more logical ways of life, for a more rapid evolution, which governments are slowing down rather than stimulating, since they are generally more conservative in discharging their responsibilities than is the mass in expressing its aspirations; which is after all quite normal. The interest shown by the younger generation in the formation of a united Europe, in foreign countries, including the non-industrial countries, constitutes a new and remarkable phenomenon. One feels that they are genuinely, naturally interested in the construction of Europe as something which is perfectly logical and unavoidable, without antagonisms nor bitter memories. It is difficult to explain what one feels when one is observing the young people, and their reaction; Europe seems to be already in their consciousness, that is the best way I could express it.

A Single Unit

Secondly, it is easy to imagine how Europe, operating as a single unit, pooling what is left of armed forces, conducting on a common basis scientific research and exploiting European resources, will transform the life and the very mentality of its peoples. Furthermore, the example set by a united, peaceful, prosperous European Community will constitute by itself a teaching of tremendous potency. With its modest success, the Common Market has already attracted the attention of the world; after centuries of internal divisions and fighting, the united western nations will demonstrate, in a dramatic manner, what group action can accomplish for the whole world.

All over the planet, developing nations, consciously or not, are expecting that some-

one, the West preferably, would come and offer them the keys to the prosperity and the know-how manifested by the creative and inventive spirit of the Western civilisation. But what is still missing in the co-operation already extended to them, is the right method which would be used. Assistance and co-operation should be offered by Europe as a group, if not through the United Nations, but not by each nation separately. Bilateral assistance as often given now is only accepted because there is no alternative left to those who need it; but it is likely that a United Europe will rapidly be led to see that such a method, either on the physical or the inner planes, is not a profitable one.

Systematic assistance and co-operation extended by a united and prosperous Europe, rapidly joined by the USA, the USSR, Japan and others, would permit the organisation of the economy of the planet as a whole to start and to see that every nation is taught how it can contribute to the general good by a full and rational use of its potentialities. Thus would come to an end the dangerous division of the world into two blocs, one starving and bitter, the other filled with the good things of the earth; as each European nation has something to give to a United Europe, each nation in the world would bring, in full dignity, its contribution to the emerging civilisation. The Plan of the Hierarchy would be well under way.

What assurance is there that the coming generation of Europe, those who will benefit from its unification, would share their prosperity with others? Would they agree with what was written recently by a young American, member of the Youth Movement called the "Sing-out": "Our generation is looking for ideas we can believe in and fight for"? If we look at the French people for instance, we can see that every year, 15,000 young men amongst many more volunteers, are choosing to go to Africa and elsewhere as teachers, medical assistants, engineers, instead of staying in France for service in the army. They give two reasons for that choice: to get closely acquainted with the people of the non-industrial countries and to offer them whatever help they can. The European vocation for showing the way and teaching has survived the end of the colonial era and also on a higher level, that of loving service,

whether those young men know it or not. A united Europe will have, ready to be used, all the links forged with Africa and Asia by a number of nations and the European youth seems to be very conscious of those links and eager to use them.

Thirdly, amongst the difficulties met in the building of a United Europe is the selection of the form of the political institutions of the group. Shall it be a federation of states as the United States? Or a confederation as in Switzerland? A union of the peoples themselves, with supranational authorities superseding the national ones? Or an association of independent states? One may believe that such a unity should preserve the individual characteristics of the European nations, which they have acquired through centuries of evolution; one may believe that those nations, consciously or not, are seeking an organisation which can at the same time respect them and transcend them.

It has not been so long since the more advanced amongst men have been able to understand the basis on which operates the new group of world servers; a group where the members work essentially for the group good and purposes, a group consciousness formed of all individual consciousness. There is an obvious parallel between the structure of the new group of world servers and a group of nations seeking its unity. The new European authorities will have to respect the particular ways of life and traditions,

the moral, intellectual and even spiritual frontiers of the components of the Union, if they want to ensure the loyalty of the people.

It is the same spirit which must preside over the relations between Europe and America, even more so in view of the fact that they will be closely associated in the dual esoteric task of teaching and educating the world in the philosophy of the new age.

A few days ago in Geneva, the heart centre of Europe, the US and the European Common Market have reached, after very hard bargaining, a series of agreements of momentous importance on cutting tariffs and creating an international food programme for the developing nations. For the first time, a part of continental Europe spoke with one voice, expressing one will, as President John Kennedy dreamed that Europe would do one day.

As Alice Bailey wrote it, the vision is in the minds of men, even if they do not know it. The cosmic tide, with the strong influence of the seventh ray, carries humanity towards its unity. Europe has been preparing for the last twenty centuries for the forging of its own unity; today, we see that young unity going through its formative years as foreseen by the Plan of the Hierarchy. A tremendous enterprise? Yes, indeed, and some say that it is an impossible one. But as wrote Ralph Waldo Emerson "The world advances by impossibilities achieved".

Yes, I believe that the hour for action has now sounded and that at stake are the peace of the world and the future of civilisation. It is my ardent desire that the peoples should feel this, and governments understand it, while there is still time.

RENE MAHEU, Director-General of UNESCO

Education and Freemasonry

by "A Student"

Science should be the handmaiden of religion not its antagonist.

WHY are relationships between English and continental Freemasonry not on a more friendly footing and why are English Masons warned against visiting certain "foreign constitutions"? Why is it that the brotherhood of Masonry is not a fact but a fiction in the world today? Why does the Grand Lodge of England insist that Freemasonry is not a religion and what was the original connection between English, Continental and American Freemasonry? Why is it that although Freemasonry has a faint but definable Egyptian tradition peeping through its layers of Judaism, it refuses to acknowledge either Co-masonry or Rosicrucianism? What is the true condition of Freemasonry today?

These are some of the questions which we shall attempt to answer in this article and in order to do so we must look at the history of the craft, paying particular attention to its connections with the history of education.

We will take up the story in the late 5th century B.C. when the Greek philosopher, Plato, was initiated into some of the lesser mysteries of Egypt. That he transmitted this knowledge to future generations by means of his mathematical formulas and philosophical discourse is well known to students of the Ageless Wisdom. So the light, that was in Egypt, passed to ancient Greece.

At the time of the establishment of the Christian Church, Plato's philosophy was an established tradition among the intellectuals within the Greek cultural ethos which impinged and intermingled with the Hebraic culture to a significant degree. It was this tradition which gave rise in later times to what became known as the "heresies" of

Gnosticism. These were, in fact, the Platonic and Greco-Hebraic interpretation of the one ancient religion of mankind designated as heretical in the heated and emotional climate which prevailed during the first centuries in the life of the new church. Many of the Gnostic beliefs were extremely close to the orthodox teachings of the Church, but in the three point struggle between the Church, the Jews and the Gnostics, the latter were the most easily branded as "foreigners". As ever, the authoritarian priestcraft feared knowledge and were not prepared to accept even small differences of interpretation, considering themselves to have inherited "the truth" from the Apostles. So Gnosticism became the butt for the Churches' troubles and because it was intelligible only to the educated few, was finally driven underground to hand on its teaching in secrecy.

During mediaeval times, virtually all education was in the hands of the Church, who, realising its potency and not wanting to rear a crop of thistles, saw to it that chiefly theological matter was taught and that mainly to prospective priests. The advancement of learning was thus totally neglected and the scientific achievements of the Greeks could not be studied and built upon until the language barrier was overcome in the post-renaissance period.

In the late 16th century, the inheritors of the liberal tradition in England, the transmitters of the Ageless Wisdom, began to press for the reform of education and insisted on the teaching of Latin and Greek, so that the works of the Greek philosophers could once more be read at first hand. As already noted, the Church had hitherto confined the teaching of these languages to the priests and

so had severely limited the spread of knowledge. By the time of Bacon and Descartes, however, a new tradition of science and philosophy had been established in English, and so the old justification had lost its validity, but classicism was by then so firmly established in the Church controlled grammar schools and universities as to have become a tradition in its own right.

Thus, the original humanist inspiration became the hallmark of traditional education and by outliving the age of its usefulness remained as a block to true educational progress for the next three hundred years.

To this day, some of our more antiquated grammar schools include Latin in the curriculum for children of eleven and twelve years of age. The attempt to justify this is often made on the grounds that it forms good mental discipline or that it "flexes the mental muscles". Psychologically, any such idea is, of course, a complete fallacy and in practice the inclusion of this type of material merely forms a substitute for the use of the creative imagination on the part of the teaching staff. But we digress from our main topic and must return to the year 1453.

New Scientific Era

As is well known, the effect of the *renaissance* was to free men's minds from narrow theology and Church dogma and thus to herald the birth of the new scientific era. Of all the European countries, Italy was best suited both politically and economically for this tremendous upsurge of art, science and philosophy. Therefore it was to Italy that, in 1453, came Greek refugees and Greek knowledge as the result of the fall of Constantinople to the Turks. Thus, the light of the ancient world passed to Europe and to our modern culture.

Two other important factors influenced the success and potency of the times, printing and exploration. Technically, the invention of printing in 1483 had revolutionised the dissemination of knowledge, and psychologically the discovery of the new world in 1482 had burst humanity's mental bounds.

Prior to the main influx of Greek refugees had come a Greek philosopher called Gemistos Pletho, who settled in Florence

and taught Platonic philosophy. In 1470 he founded an academy which he called "Academia Platonica" in Florence, whilst his former pupil Bessarion, Bishop of Nicea, established the "Academia Romana" in Rome. For some time the two institutions openly and happily taught the Platonic view that God reveals himself through natural laws and science and implicitly, not only through the Church and the Bible.

In 1600, this idyllic state of affairs was rudely interrupted. During the turbulent times of the Reformation the Head of Academia Platonica, Giordano Bruno, was burned at the stake by the Church for holding pantheistic opinions.

The result of this action to the members of the Academia, was that they were obliged to form secret groups or "lodges" styling themselves "Platonic Christians and Brothers". Thus once more was the light driven underground. In these lodges, the knowledge was developed into the system of scientific analogy which became known as Alchemy and which thinly veiled the fragments of the Ageless Wisdom. Many similar lodges sprang up in Western Europe during the sixteenth and early seventeenth centuries but, as time went by, the original esoteric and philosophical emphasis became misunderstood and lost to many of the lodges, who concentrated more and more on the exoteric aspect which had originated simply as camouflage.

Many of the outstanding men of the day were members of such lodges, scientists and philosophers such as Descartes, Newton and Bacon, who laid the foundation of modern scientific research and empirical method. The opposition of the views held by these humanist societies and those of the Church on the subject of education led to the formation of an international reform movement. This movement inherited the twin humanist traditions, the one via Plato and the Rosicrucians, for by this name were the lodges also known, the other from the alchemists, that of the pursuit of verifiable fact.

About 1630, the intellectual leader of this movement was the Czech reformer, Jan Amos Komensky. Better known to history

by the anglicised version of his name, John Comenius, his ideas on educational reform commanded international attention and his services were sought not only throughout Europe, but also in America. Briefly, Comenius sought better education through better conditions and methods and placed the emphasis on science rather than classicism. He strove to establish the principle of equal opportunities for all and therefore of secular education. He helped to reform the educational institutions of England, America and some European countries and was the watershed between mediaeval and modern educational thought. By any standards, Comenius was a key figure in the history of humanity and it is difficult to avoid the thought that his work was inspired.

Reform Movement

In 1662, the British arm of the reform movement was incorporated as the Royal Society and similar bodies were officially recognised about that time, in most European countries. Their influence on the progress of science and education in the world was enormous, but scarcely penetrated our reactionary universities before the end of the nineteenth century. Until that time, higher education in England and Scotland remained firmly tied to mediaeval Church dogma and throughout the century a fierce and embittered struggle raged between the two opposing views. Inevitably, classicism became identified in the public mind, with the Church and reactionary thought, whilst science and scientific education was bracketed to anti-clericalism and progress. This idea persists strongly to this day and has probably done more to damage Church influence in education and society generally than any other single factor. The resulting total dichotomy of thought concerning life and religion amongst our young people is little short of tragic. Science should be the handmaiden of religion, not its antagonist.

At the end of the seventeenth century, many of the old Rosicrucian lodges joined the craftsmen's guilds of Freemasonry and so combined the practical elements of the mediaeval craft with the speculative nature of the Ageless Wisdom from the East. Once

more, the ancient knowledge was married by analogy to an exoteric activity and partook of the terms and customs usual at the time. In 1717, Desaguliers, who was by way of being the best man at this marriage, organised the Grand Lodge of England and its constitution was based on the tradition of Comenius. It is interesting to note that in many of the schemes of educational reform which were subsequently brought about by Freemasons and also in the official literature of the craft, much use was made of the expression, "the diffusion of knowledge" which had been originated by Comenius and greatly used by him.

Eighteenth century Freemasonry thus inherited the humanist tradition which had its roots, via Plato, in the Egyptian mysteries and which was expressed in the provision of scientific secular education. In England, the craft was, from the first, tolerant towards the Church and all religious views and was greatly influenced by the work of the philosopher, Locke. Another basic influence which helped to shape Freemasonry was a new religion which was professed by Lord Herbert of Cherbury. Lord Cherbury was a humanist who was in open opposition to the doctrines of the Church and his religion, which was based on reason in preference to faith, became known as "the English Deism." By adopting this, "the religion in which all men agree" which retained a belief in God, English Masonry maintained relationships in some sort, with the Anglican and Protestant Churches and did not fall into the open hostility which prevailed in Europe. In France and all the Latin countries, Freemasonry was always bitterly and violently opposed to the Catholic Church and in 1738 and subsequently on two more occasions, the Pope was constrained to issue his famous Bulls against Freemasonry, which peevishly denounced masonic work as being the work of Satan.

In England in the eighteenth century, Freemasonry was associated with two of the earliest of the academies, which were to set the pattern of the new reform movement. The first was founded in Little Tower St. by Thomas Watts, whilst the second was opened in Soho Square in 1719 by Martin Clare. Clare was both a Freemason and a Fellow of

the Royal Society. His academy continued to exist in Soho until the nineteenth century and provided the education of many children whose parents were dissatisfied with the traditional schools. Many of these children grew up to become famous men whose influence was felt in the affairs of the country.

A Unique Time

The middle of the eighteenth century was a unique time in the history of Freemasonry. The masonic influence was widespread and most European countries were under the control of masonic ministers. Freemasonry could boast the alliance of such famous men as La Chalotais and the Duc de Choiseul in France, Du Tillot in Parma, Prince Kaunitz the Imperial Chancellor of Austria, the Count de Aranda who was both the Prime Minister of Spain and the Grand Master of Spanish Masonry and Pombal, the Prime Minister of Portugal. Most of the intellectuals of the day were also Freemasons or were influenced by masonic thought and so it was through the medium of Masonry that the attack was launched against the Catholic power in education. Pombal of Portugal was the first to move against the Society of Jesus, the Catholic teaching organisation, making its activities illegal and confiscating its property. This pattern was followed in France and throughout Europe, with the result that in 1773, the Pope was obliged to dissolve the Jesuit Order and to close their famous College of the Gesu, in Rome.

Thus, Freemasonry was the vehicle through which the principles of scientific and secular education were disseminated in the West. In America also, humanists such as Benjamin Franklin, Thomas Paine and Thomas Jefferson, who were also Freemasons, were at work to reform education on secular lines. Paine was another of those towering characters like Comenius, who from time to time influence the destiny of the human race without themselves acquiring great fame or fortune. Thomas Paine was an Englishman whose deistic opinions eventually made it necessary for him to leave the country in some haste, to avoid imprisonment. Through his masonic connections he became instrumental in the governments of both France and America at

various times, and was the author of two of the most important public documents of the eighteenth century. In America he wrote *The Declaration of Independence*, whilst in France he was responsible for *The Rights of Man* at the time of the Revolution.

The international character of the educational reform movement was brought about entirely through masonic connections and influence. At this time it could be said with truth that the Brotherhood of Masonry was a fact and that it was an active influence in worthwhile reform. In Paris about this same time, the Swiss philosopher, Helvetius, had the idea of forming a lodge for all the prominent and leading Masons of the time and subsequently this included Voltaire, Benjamin Franklin, Condorcet, Danton, Brissot and the *élite* of the period. Founded in 1769, it was known as Les Neuf Soeurs Lodge and was the intellectual centre in the England-France-America triangle of world power, which in those days meant the power of the entire world. So Masonry was the world link which brought light to both the new world and the old after the shadows of the dark ages, by conceiving and applying the principles of progressive, democratic government together with those of mass, secular education. Two famous Masons who subsequently worked out the application of these principles in education were Heinrich Pestalozzi and Friedrich Frobel.

From the foregoing facts, it is easy to see why the Catholic orthodoxy is uneasy to this day in the company of Freemasonry. Authoritarian teaching, confined to a narrow interpretation of the truth, cannot suffer the deistic and humanistic principles in education without a corresponding decline in its power and influence. In England, the traditional policy of tolerance towards religion on the part of Freemasonry, has ripened into a loss of autonomy which has been nurtured by Church membership of the craft and a long history of royal patronage. It is not too much to say, therefore, that the Grand Lodge of England is at present a body devoted to seeking power and influence with the "establishment" and has conveniently forgotten its long history of radical and progressive thought. It has, in fact, completely "sold out" to materialism, and this is the

answer to the questions which were posed at the beginning of this article concerning brotherhood and religion.

Perenniel Factor

But what of that perenniel factor in the character of Freemasonry, the Egyptian mysteries inherited via the Platonic and Hebraic traditions? This is the hidden, but vital psychological factor, which from time immemorial, has nerved Freemasons to resist the orthodox and to strive towards the truth. Deep within the ritual of Freemasonry, embedded like fossils in the living rock, are to be found the priceless fragments of the Ageless Wisdom. They are there for all who seek them sincerely, and will lead the serious student along the golden pathway to self-knowledge. From the burning of Giordano Bruno right down to our own time, the spirit of Masonry has striven for progress and has formed a bulwark against

the orthodox, which seeks to bind men's minds. The true commodity of Freemasonry is ideals, and those who would sell out to materialism and to the established tradition are totally unaware of the spiritual message which is enshrined in the craft and seek instead, to reduce it to the level of a mere gentlemen's club.

The writer is not unaware that there are places within the craft where the flame of spiritual Masonry still burns strongly and that it is in these places that the hope for the future of Masonry lies.

The future restoration of the Mysteries, which the Master D.K. tells us will, in part, take place on the platform of Masonry, is not to be brought about by temporal power or wealth. The Ageless Wisdom, working in and through the minds and hearts of individual Freemasons and its visible expression in their lives, can alone accomplish the return of the light to which the ages are heir.

"To die ignorant," said Carlyle, "that is the real tragedy." To live without a philosophy of life in the world and our part in it is equally tragic. A life without a guiding philosophy is narrow and selfish, producing intolerance, ignorance, and prejudice. It is not a happy life. A purposeful, intelligible, and meaningful life develops habits of living and thinking that will keep us active, alert, ever learning, and constantly growing. It is potentially the life of greater happiness and contentment.

from MASONIC RECORD, September 1967

The Reappearance of the Christ

by Mary Bailey

Essential principles are always simple; simple in concept and in expression, but profound in meaning and effect.

IN spite of what we know about the re-appearance of the Christ and his destined work during the era of Aquarius, there are still many who look for the Christ to come and solve all our present human problems and crises. "When the Christ comes", they say, "all will be well", and they often add: "Why doesn't he come now when things are so bad?"

This quite commonly held attitude is very probably one direct result of the practices adopted by the Churches during the last two thousand years which have kept the faithful dependent on an infallible Church authority and established an unthinking, blind trust in God as the one who can cure the little and big ills to which man is subject if only he will.

In his infancy man has needed an authority to direct him and a blind trust to steady him. But now we are entering a new phase of growth and experience requiring independent thought and a direct, creative response to God's purpose and Plan. The Christ who represents the will of God is, therefore, concerned with what these new age possibilities demand of man and with establishing those subjective impulses or energies which will help him to grow towards his higher spiritual possibilities. As with all knowledge, the ability to apply and to use what we have opens the way for new knowledge to enter. Therefore the Christ will appear with his new focus and emphasis and his new energies and teaching, only as humanity demonstrates a capacity to act and to live by what he taught and exemplified two thousand

years ago. We can solve today's world, human and individual crises entirely and constructively by the practical application of those principles and values which were so clearly and abundantly expressed for us by the Christ, summed up by him as: "Love one another because you are children of the same Father."

Essential principles are always simple; simple in concept and in expression, but profound in meaning and effect. Two thousand years ago the Christ taught the simple truth of love and unity as the fundamental principles underlying human evolution through the era of Pisces. These active principles are sufficient in themselves to stimulate that degree of evolutionary growth which is man's contribution to the vast process of evolution in which he shares. As Pisces yields now to Aquarius the need to practise these basic requirements for right living emerges clearly in the tragedy and danger of manifest hate and separateness. World, national and human relations today show us where we stand and what remains to be accomplished before the Christ can reappear to establish the principles of the new age.

We are today facing a climaxing crisis in those "evils" present in humanity itself which keep open the door where evil dwells. These evils are defined as "selfish desire, hatred, separateness, greed, racial and national barriers, low personal ambitions, and love of power and cruelty". All these detriments to human progress have been brought to the surface of life in such a manner that the

issues between good and evil are apparent in a clear light within the causes of human misery. These are the issues for which mankind is itself responsible and must itself resolve.

The solution rests upon the ability of men to work out the Plan for man within the centre we call the race of men. Those primarily responsible for providing a lead and initiating action are those who have knowledge of the Plan, who accept the fact of the Hierarchy led by the Christ and who as soul-inspired or soul-infused servers can wield energy in a way that evokes spiritual aspiration and the soul in others. The emphasis of all spiritual workers now and on into the year 2025 must be on the fact of the soul, the fact of Hierarchy and the fact of the Plan.

All these facts are brought together in the words and the meaning of the Great Invocation given to us as the primary means of preparing human consciousness for the re-appearance of the Christ. To the extent that we can appropriate and wield these energies in our lives we are living invocatively and working redemptively with the principles of love and unity on which the revelation and the inauguration of the Aquarian age depend. For the consummation of past experience always initiates a new phase of growth in the continuity of evolution which conditions all of life; an end is a beginning, death is a new phase of life.

Needed Ideas and Activities

The Invocation can suggest many needed ideas and activities to us at this extremity point in human affairs wherein we seek to act. The whole mantram is an occult formulation of great power, dealing as it does with the release through invocation of those potent energies which condition and form the mind, the heart and the will of God.

For the occultist trained in creative meditation to receive and transmit energy, it is significant that light and love from the mind and the heart of God can be released directly into the minds and hearts of men. But the purpose of God for his creation, which his will expresses, must pass through Hierarchy to influence the little wills of men; this is "the purpose which the Masters know and

serve". Knowledge and service of the Plan, therefore, can bring a man, as a disciple, into direct contact with that great centre where the will of God is known and into relation with divine purpose. It is for this reason, no doubt, that knowledge is stressed by Hierarchy and with all mystery teachings, self-knowledge, knowledge of the constitution of man and the universe, knowledge of the Plan and those who serve the Plan. Therefore through knowledge the disciple passes on to experience the reality of what his mind accepts, this in turn leading him to an acceptance of responsibility for the working out of the Plan, which is the essence of service and the basis of all the disciple, as a soul, contributes to the Master and the ashram.

To serve is to know; knowledge wisely used leads to expanded service. Unused or misused knowledge is at the root of all evil. Therefore, knowledge is power for good or evil. Used with love in the service of the Plan, the power of knowledge opens the way to a revelation of Purpose, the Purpose known to Hierarchy.

The unity of knowledge and service is at the heart of the "dual life" which the modern disciple accepts as his destiny. We can again see the symbol of the even-armed cross in the need to balance and relate "vertical" knowledge with "horizontal" service. Service of the Plan, which is God's will for man, demands not only knowledge of the Plan but a knowledge of those human conditions and world affairs in which the Plan must be established. How can love and unity prevail over the existing evils in those walks of life and in those areas of human experience which national separateness and hate still seem to dominate? What can a disciple do to offset the gross materialism manifesting as "selfish desire, greed, low personal ambition and love of power and cruelty"? What of the political corruption, social decadence, organised crime and racial and religious separateness which permeate our societies like a cancerous growth?

It is these evils in man, stimulated today by the new-age energies and the approach of the Christ which give men of good intent the opportunity to consummate the spiritual objectives of the Piscean era. Through the application of the Law of the Christ what

is redeemable in human nature and in human relationships can be redeemed and the extremes in human behaviour balanced under the strong pulsation of love at the "mid-way" point. This is a soul to soul energy communication and a strengthening of the soul within the forms of human life. For evil is apparent only in relation to good as its polar opposite. Under the Law of Polar Union, which is the esoteric name for our controlling Law of Attraction (or Magnetic Impulse) evil, the negative pole, surges to the surface in reaction to the dynamic activity of its spiritual counterpart. Those who have already achieved some success in balancing out the pairs of opposites in their own human nature, can wield the energy of the will-to-good, essential love, in a way that stimulates the soul without at the same time arousing the negative forces of the personality. The soul can then do its own work of re-formation.

Disciples and those who seek to serve the Plan must learn to understand the working of these basic systemic laws and to wield these positive energies which embody the principles to be established in the world. The work of preparation for the reappearance of the Christ is essentially focused in these factors which condition the attitudes of mind and heart of all mankind and underlie their actions. D.K. tells us that:

"It seems to be a law for group development to receive recognition from the side of evil prior to that recognition coming from the good . . . The developing Christ consciousness in the masses of men will create a ferment in the daily lives of people everywhere. The life of the personality, oriented to the attaining of material and purely selfish ends, will be at war with the new and inner realisation."

The energy stimulation of the approaching Hierarchy, led by the Christ, is today accentuating the ferment caused by the reaction of human evil to human good. The Christ is said to be concerned today with world planning and the reorganisation of the social structure. So world affairs and international relationships respond to the focus of his

attention with crises and conflict as well as with positive progress. And within the social structure of all nations, almost without exception, unredeemed evil floods to the surface and stands revealed in the crime, corruption, violence and selfishness which oppose the efforts at reorganisation and reconstruction of those who respond to the vision and influence of the Plan and serve in the vanguard of the new era.

Beginning to Conform

We are told that today the centre humanity "is beginning to conform, at long last, to divine intention". The tangible emergence of both good and evil is clear evidence of this fact, and the immediate task of all men of goodwill scarcely needs definition. It can however be summed up in the technique of action attributed to the new group of world servers, not to fight evil, but to build and support what is good and constructive.

The "selfish desire, hatred, separateness, greed, racial and national barriers, low personal ambition, love of power and cruelty", for which humanity is itself responsible will yield only to "self-forgetfulness, harmlessness and right speech", plus the saving power of love and compassion, and the sacrifice of selfishness in groups and nations. These are objectives for which the disciples of the world work. These principles, applied and *worked out* in the everyday environment of those who serve the Plan will bring about social reform and right relationships among men and between nations as extreme evil runs its course, balances out and yields to the power of good in the human heart.

For some progress towards this goal the Christ waits, pouring into human hearts the power of love and permeating the mental climate of humanity with the principle of unity. Two thousand years after these energies were first anchored in human consciousness, we stand on the brink of their realisation by men and at the point of consummation of the Christ's work in Pisces.

Immanence and Transcendence

by Marguerite Spencer

Those who are directed towards the One Life will find God transcendent through a heightened consciousness of God immanent.

IT is only given to the rare few, the initiates, to know something of the Will of God transcendent. The vast majority of ordinary mortals drift through life with but a dim perception of the God immanent within them. At the same time they are desperately eager to escape from the sordid facts of the materialistic world in which they exist. Hence drug-addiction and alcoholism and other inducers of mindlessness. The esotericist is no less distressed by materialism, but he becomes mindful and inclusive, thus countering evil by the use of the sacred energies.

God geometrises. The stars and the planets move in their appointed orbits, sending out the energies which influence our cyclic rhythms of days, months, years and longer periods. At the other end of the scale, the electrons circle around the atomic nucleus in definite orbits. They are even known to pass discontinuously from one allowed orbit into another. (Here embryonic freewill has been suggested.) In such transition the initial and final stages will have different amounts of mechanical energy. This change in energy must be counterbalanced by the absorption or emission of a light quantum. Within the limits set by the very fact of observing movements on this infinitesimal scale, quantum mechanics has been able to assign definite values to the energies involved in the activity of the particles. No two electrons have exactly the same "numbers". Each type of orbit has its own individual characteristics.

Now, it has often been said that analogies are incomplete and no more than images

of reality seen through a glass darkly. Yet in thinking about the fringe of consciousness, it should not be stretching the imagination too far to compare the energies set up by man's thoughts with those acting within the atom. Man, after all, takes his place in the scheme of things midway between the sun-planet system and the nucleus-electron arrangement. He too has his cycles of energy, and his awareness sharpens or declines with the rhythms of the universe. In addition he has freewill. He can allow his thoughts to run riot, to be controlled by the emotions, or he can submit them to his will and harness them to the workings of the whole. He can move out of the "allowed orbit" if he is willing to make the effort.

As he meditates and raises his consciousness through the various stations of light, he will come to a point which is his present zenith. Should he penetrate beyond this, he will increase his spiritual possibilities and rise beyond the God immanent in him and come upon the God transcendent, be it only for a moment. He will transit from his normal state of energy to one of greater energy with the accompanying absorption of light, quite possibly involving the experience of "the dark night of the soul" on the way and before he has become aware of his achievement. This awareness may be solely intuitive or it may be recognised by physical response to the vibrations involved.

Here he will hold his mind steady in the light of whatever level he may have reached. From this point he will direct the channelled energies and his consciousness to all his

brothers in the environment, with the accompanying emission of light since the higher energies are being stepped down to lower levels.

His intention, built up from the various points of tension forming the rainbow bridge, will now have brought him within a higher range of God's purpose. The energies, travelling out in concentric waves as if his thoughts had cast a stone into the sea of awareness, will draw other entities into their magnetic aura and create such a disturbance that those who sleep are awakened. Man in his way will also be geometrising.

The precepts of self-forgetfulness, harmlessness and right speech have been taught from the beginning. Now they are consciously practised. The resulting right relations and the enfolding of disciple and group brothers in the magnetic love of the soul bring an overwhelming joy which gives meaning to the whole practice. And if this can be achieved on the small, even the individual scale, how much greater must be the effect when the technique is used by a world-wide group. This is a case when two and two make so much more than four. The group aura spreads and rises out of all proportion to each particular effort put into it. God's plan and purpose will be achieved in spite of individual ignorance because the work is carried out as a concerted endeavour from the level of the universal.

Crux of the Matter

The crux of the matter lies in the approach to the moment of transcendence and the conscious directing of the energies contacted. It has often been said that all the disciple needs to know is the constitution of man and the next step to be taken. He may not come to full knowledge of God's purpose; that will have to be blindly practised long before he works in full consciousness. But if he relinquishes his personal intention and allows himself to be suffused by God's intention, orientating his mind towards the next step, he will at least be forming an open channel for the distribution of the sacred energies radiated by the Master.

We are told that the Master's aura has three outstanding radiations as far as the

responsiveness of the disciple is concerned:

1. That from the higher levels of the mental plane or the lowest aspect of the Spiritual Triad. Here a direct line of influential approach is made between the Master and the awakening disciple along the following path:— (a) the manasic permanent atom of the disciple; (b) the knowledge petals of the egoic lotus; (c) the lower concrete mind "held steady in the light"; (d) the throat centre; (e) the brain of the disciple upon the physical plane.

2. That from the buddhic plane or from the spiritual intuition. This radiation goes along the following line:— (a) the buddhic permanent atom of the intuitional vehicle of the advanced disciple; (b) the love petals of the egoic lotus; (c) the astral body in its highest aspects; (d) the heart centre.

3. That from the atmic level or the will aspect of the Spiritual Triad, following this path:— (a) the atmic permanent atom or will aspect of the Spiritual Triad; (b) the sacrifice petals of the egoic lotus; (c) the etheric vehicle in its highest aspects; (d) the head centre; (e) the centre at the base of the spine.

The aspirant may not be able to direct these energies from the highest points, but he can act as if they had come from the Triad, accepting in faith that the radiations have been taken care of until he can take over at his own level of perception. He will be enveloped in the will, love and life of God. Neither he nor his environment will be swamped by energies too vibrant to be tolerated.

At the practical level, the clear channel and the light brought down will be used for "thinking through" those ideas which present themselves to the disciple's consciousness. Thus will be created a healthy climate for world leaders in which to work. The hindrances brought about by muddled and negative thought will be reduced to a minimum. The illumination and inspiration received by those with power and expert knowledge will be handled dynamically and in freedom.

Working through the ray of magnetic love, these initiates will be able to use the accom-

panying wisdom to interpret correctly the ideas channelled to them. The result will be greater unity and harmony among nations and eventually peace on earth.

Then man can work as it was intended he should, for the greater glory of God and his purpose. Having prepared minds and hearts the whole network of humanity will be lifted into the aura of the will-to-good; it will have justified God's faith in having bestowed freewill.

On individual etheric levels, the various centres involved in the channelling of the energies would harmoniously develop so that

they are not prematurely awakened or improperly used. As a result, the effect on the corresponding physical organs should be beneficial. There should be a great decrease in the very prevalent heart diseases, minor throat complaints and lower back trouble. The wholeness of the One Life would pour through individuals and groups. God transcendent would carry out his purpose from a more general consciousness of his immanence.

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Foundations for Peace

A few years ago there was a significant upsurge of what might be called the "peace research movement." Its central conviction is that the scholarly and research community has a vital rôle to play in building the structures and procedures and attitudes that are essential to peace. It probably began when we started to get really serious about disarmament, and inspection became the cornerstone of the American position. It soon became apparent that we could not negotiate meaningfully on this point unless we had a great deal more scientific data on such questions as how far away one could detect such and such an explosion, or what would happen if it were put into a certain kind of mushy soil, or how many little black boxes were necessary. And so we had to go to our scientists and to our universities and get some facts. This led to the discovery that there were a lot of other similar facts in the sciences that we had to know about before we could talk effectively on disarmament and related issues. Then, the lawyers came in, because we found that we had to know whether it was legally possible to make inspection and the promise of inspection the cornerstone of our disarmament position.

These discoveries in the disarmament negotiation process drove home the importance of what we have now come to call peace research. From these beginnings, we learned that we had to know a lot about economics, the most obvious, of course, being the question of the economic consequences of disarmament. Gradually, almost every discipline in the curriculum found that it had some necessary and important work to do. Research centres began to be formed around the country with the express purpose of methodically supplying the needed data and analyses, and now there are Peace Research Institutes in many countries.

The significance of all this is that for the first time we are witnessing a methodical intellectual assault upon the stubborn problems whose solution is a pre-condition to any structured peace. It is not a matter of preaching peace in slogans or in generalities; it is not a matter of dreaming up shining models of a totally reconstructed world order. It is a matter of beginning from where we are and working with what we have, finding ways to handle the troubles of the day more effectively as well as to construct gradually better procedures, laws and institutional arrangements which will be able to settle all disputes and prevent all threats to the peace as they arise.

ARTHUR LARSON.
from *Center Diary* 16

The Center for Study of Democratic Institutions.

Human Rights and Right Human Relations

All life seeks liberation. Our modern struggle for human rights is a response to the direction of life itself, and this is its essential meaning.

IN December 1965 the General Assembly of the United Nations resolved that 1968 be observed as United Nations International Year for Human Rights and called on member states and international organisations to undertake an intensified one year effort in this field. Plans in a number of countries are already well advanced. But if Human Rights Year is to help transform the condition of human life and consciousness, it is essential that more thought be given to its deeper spiritual significances.

The great keynote of freedom which signifies our modern era has been embodied in revolution, the rejection of orthodoxy, and the urge for change, experiment and for direct experience, but above all in man's struggle for human rights. As we move from an age of authority to one of experience, men seek for others what they demand for themselves, the right to freedom of thought, speech and worship, and the right to those conditions of life that will permit full expression to the dignity, equality and brotherhood of all mankind.

Thus, the great historical declarations from Magna Carta on, including the declarations of the American and French revolutions, the Declaration of the Rights of the

Toiling and Exploited Peoples adopted in Russia in 1918, the Atlantic Charter, the Four Freedoms, culminating in the United Nations Universal Declaration of Human Rights in 1948 are signposts in the recognition by man of his own essential humanity and of his concern for his brother.

The fact that certain great statements of intent, for that is what these historical declarations have been, have taken such a hold on human consciousness demonstrate their essential spiritual potency and divine origins. They have given humanity purpose and direction and an ideal at which to aim. They are the equivalents along the line of Government and the social structure of the great pronouncements of the World Teacher and religious leaders, such as the last sermon of the Buddha, the Sermon on the Mount, the Ten Commandments, the Beatitudes and the Eight Means to Yoga or Union with the Soul.

The Principle of Freedom

It has been said that standing behind the trinity of light, love and will which represent the highest conception of divinity of which man is capable, there lies another greater principle. This is the principle of liberation, of which man's demand for freedom is a

faint and most inadequate reflection, but nevertheless to which it is a clear and definite response. All life seeks liberation. Our modern struggle for human rights is a response to the direction of life itself, and this is its essential meaning. However imperfect the expression and however crude the attempt, man's search for "human rights in larger freedom" is in the last analysis one of the most profound spiritual impulses in all human history.

Yet human rights do not exist in a vacuum. They must find expression in a complex and world-wide network of human relationships. A declaration may establish the goal and act as a magnet for men's thinking. The law may compel a certain observance and restrict, limit and punish the grosser forms of abuse. But no law or declaration can, on its own, change human thinking, eliminate blind prejudice and self interest, or create that atmosphere of brotherhood and goodwill in which the full expression of human rights can be achieved. One can no more legislate the removal of prejudice and the denial of human equality than one can create abundance with a stroke of the pen. The observance of human rights depends on the establishing of right human relations. And right human relations are based on tolerance, understanding and goodwill; on a sense of responsibility for the welfare of all men; and on a willingness to accept, indeed welcome, the immense diversity of human kind, and to love the freedom which enables that diversity to flourish within the unity of the greater whole.

Transforming Human Consciousness

If the expression of human rights depends on the establishing of right human relations, right human relations can only be established by the growth of a new consciousness. St. Paul said, "Be ye therefore transformed by the renewing of your mind." The transformation of human life on this "planet of pain" can only be achieved by the transformation of human consciousness.

Today, this transformation of humanity is under way. The outlines of a planetary synthesis based on a world-wide interdependence has emerged. But critical, not to say,

desperate problems, face the human family. Human rights, though enshrined in many national constitutions, are far from being adequately established or observed. Attitudes of prejudice, greed, fear and suspicion poison relations between men, groups and nations. The declaration by the United Nations that 1968 should be observed throughout the world as an International Year for Human Rights is therefore extremely timely. There is need today to strengthen respect for human rights and freedoms and human rights legislation in many parts of the world. More important, this year will provide an opportunity for a renewed and conscious effort to educate mankind in right human relations, in man's duties and responsibilities to his brother and to focus on those grave and world-wide problems which still stand in the way of a new world order based on right human relations and the rights of man.

Perhaps the most disturbing trend and gravest problem facing humanity at this moment is the growth of extremism. Our world-wide problems of race relations, poverty, population and food, industrial conflict, war and disarmament, and our failure as yet on a world scale to provide even a minimum education for the vast mass of the world's children, have combined to create massive frustration. The downtrodden and dispossessed, fired by the vision of freedom and human rights, can wait no more. Those who would change the affairs of men and who work for right human relations are likewise frustrated both by the enormity of the world's problems and the all too widespread inertia of those men and women of goodwill who *could* help so much, but who choose to remain immersed in petty problems and personal affairs.

Much of this extremism is understandable. It is a last resort reaction to the perpetuation of intolerable conditions. It can also stir the lethargic to constructive action, and there is evidence that the extremity of human crisis is doing just this. But it is also a tragically double-edged weapon, feeding hatred and violence, deepening old cleavages and creating new ones, and destroying the already tenuous fabric of relationships that have been built across areas of conflict.

Extremism today could get out of hand and, totally disrupting society, destroy not only our present evils but the new society which its exponents seek to create.

The issues are finely balanced and very little time remains in which the men and women of goodwill can take effective action.

A Year for Human Rights

1968, therefore, presents a number of decisive issues for the human race.

First: the question of freedom and human rights. The Universal Declaration of Human Rights embodies many of the principles on which the new age must be built and which must be anchored in human consciousness before it can manifest.

Second: the need for right human relations,

which can only be established through the generation and world-wide distribution of the energy of goodwill.

Third: the need to tackle those world problems that stand in the way of human progress. Unless men understand the true nature of these problems they will never be solved, and this understanding calls for a continuing educational campaign.

WORLD GOODWILL

These are tasks in which all can share. And while no one can tell another how he should serve, it is essential to point out that the need today is for dedicated servers in every field of human activity who will co-operate, under impression from the soul, with the divine Plan as it seeks to work out in world affairs.

Extract from

“The Journey”

“A century from now, men may think it strange that we so long spoke of our times as the age of anxiety; that we let the greed of ordinary men and the power-lust of dictators and demagogues get out of bounds even for a brief span of years; for parallel with the anxiety and the terror and the inquisitors and exploiters and the awful poverty and ignorance there is another way of life building firmly, steadily, swiftly on scientific facts and techniques and on men’s newly discovered humility and dignity and on their concern for each other . . .

“I believe future generations will think of our times as the age of wholeness: when the walls began to fall; when the fragments began to be related to each other; when man learned finally to esteem tenderness and reason and awareness and the world which set him apart forever from other living creatures: when he learned to realise his brokenness and his great talent for creating ties that bind him together again; when he learned to accept his own childhood and in the acceptance to become capable of maturity; when he began to realise his infinite possibilities even as he sees more clearly his limitations; when he began to see that sameness and normality are not relevant to human beings but to machines and animals; when he learned never to let any power or dictator cut his ties to the great reservoir of knowledge and wisdom without which he would quickly lose his human status; when he learned to live a bit more comfortably with time and space; when he learned to accept his need of God and the law that he cannot use him, to accept his need of his fellow men and the law that he cannot use them either; when he learned that ‘what is impenetrable to us really exists,’ and always there will be need of the dream, the belief, the wonder, the faith.

“To believe in something not yet proved and to underwrite it with our lives; it is the only way we can leave the future open. Man, surrounded by facts, permitting himself no surmise, no intuitive flash, no great hypothesis, no risk, is in a locked cell. Ignorance cannot seal the mind and the imagination more surely. To find the point where hypothesis and fact meet: the delicate equilibrium between dream and reality; the place where fantasy and earthy things are metamorphosed into a work of art; the hour when faith in the future becomes knowledge of the past; to lay down one’s powers for others in need; to shake off the old ordeal and get ready for the new; to question, knowing that never can the full answer be found; to accept uncertainties quietly, even our incomplete knowledge of God: this is what man’s journey is about, I think.”

LILLIAN SMITH

Meditation on the Flame of a Candle

by Francis Merchant

Universality

The fire that flames in sun and stars is allied to the oval halo of a lighted candle. Thus, the symbol of fire is written into the structure of the universe. Withdrawal of the sun's precious energy would darken the earth and destroy its inhabitants, for our very lives are dependent on nourishing light.

As far as man can explore the boundless tracts of space, fire reigns and hews a pathway through the tracts of dark. Since the beginning of time have the torches called suns been burning, and they will continue to flame forth after untold aeons shall have passed. The great candle, our incandescent sun, that God lit when time began, burns on unceasingly and everlastingly until the end of the age.

Since time immemorial men have venerated fire. The Hindus honoured Agni, lord of this element. The Zoroastrians regarded the flame as sacred. "Our God is a consuming fire," averred the Hebrews. "God is light," declared the Christian. The Romans appointed vestal virgins to keep the sacred fires burning. Even science tells us that matter is a condensation of fiery energies.

But everything outer serves as a symbol for that which is inner. The fires about man are matched by the fires within him. Various are the flames that pulsate in his mind and heart. Thought is a fire of wondrous radiance; and so is reason. Love and compassion are radiations of the heart. Benevolence and forgiveness are subtle fires that heal but do not burn. Of course, there are grosser fires, too, but these are associated with the smoldering flames of selfishness that give forth an abundance of asphyxiating smoke.

Indeed, man is a conflagration that must burn even more subtly until he blends with the eternal fires of God.

Unity

All things are reduced by fire to the unity

of flame. Thus do the many become the one, the disjointed parts merge into an integral whole.

Everywhere we find evidence of differentiation; the division of the earth into many separate nations, the fragmentation of religions into competitive sects, the groupings of people who truly belong to the one humanity. The time has come for fusion and integration. The separate nations belong to the earth, and the earth is part of a larger scheme that includes other planets and other worlds. The religions of the world emanate in the last analysis from the Light of lights. The people who dwell on this globe are sparks of the One Flame, representatives of the One Life.

The ever-rising flame that burns in many symbolises the spirit that feeds upon the tallow of the body until substance becomes aspiring fire and diversity fuses into unity. Freed from the limiting shell he carries about with him, man will one day evolve in the domains not of matter but of fiery essences.

At the heart of diversity lies unity. There are many branches, but one tree; many waves, but one ocean; many clouds, but one sky; many sparks, but one flame; many events, but one shaping hierarchical Will. Differentiation is the path of the prodigal son, a movement outward. Unity is the path of return to the central fire, a movement inward.

Whither lies the path of unity? The flowers turn toward the sun. The river everlastingly seeks the sea. Man moves ever toward the Fire that will re-shape, re-mould, and transfigure him.

Hesitations, doubts, suspicions, fears, these are flickerings of the flame, sharp winds that threaten to extinguish it.

O Flame of the Spirit, when shall all our pettiness be consumed in your purifying and unifying essences?

CONSCIOUSNESS

by Norton Holmes

CONSCIOUSNESS, as such, and as we tend to think of it is not a some-thing; it has no existence in, of, and by itself. It is a phenomenon of time and space, a tool used by our five or more senses, a communication medium, the root structure of evolution, growth and expansion grounded in the I-ness of the one archetypal Mind. Consciousness, *per se*, is a relationship that exists during a period of universal or cosmic manifestation, of division, and during that time period of individualisation a unit of consciousness considers itself as a separated self, and all other units of consciousness as a not-self.

Absolute consciousness exists when there is nothing, or no-thing existing outside the one Self. There can be no sense of separateness or individuality existing within a system of One, an un-individualised One-ness.

Consciousness, as we comprehend it, can exist only in a universe of duality, among a complexity of other forms and other units of consciousness, and only for as long as there exists, for us, a sense of separateness, of individuality, a sense of *I*, and that which is not *I*.

In the Christian *Bible*, *Book of Genesis*, there are the words, "And the earth was without form, and void; and darkness was upon the face of the deep." Or can we say that Spirit and matter existed as a One-ness of all that was; and of all that would, sometime, be and exist as individualised entities? In the *Bhagavad Gita*, there are the words: "Having pervaded the whole Universe with a fragment of myself, I remain."

In the Trinity the undifferentiated Three in One, awakening, becomes the One manifestation as Three, God the Father, God the Son, God the Holy Ghost, the Virgin Mother, the matter aspect, the All in All of the all-encompassing spiritual Trinity.

Awakening from his æons long sleep (or *pralaya*) the Father, the undifferentiated one,

impelled by the inherent urge to manifest himself in form, consciousness, and individualities, manifested as a duality; the One became Two, Father Spirit and Mother Matter. Born of the relationship of these (now) two aspects of the Divine Trinity was the Divine Son, the Cosmic Soul, the link, as it were, that relates the realm of Spirit to the realm of matter. That relationship down through the ages has been called by many names; the Son of God, Horus, Vishnu, Christ.

Nearly twenty centuries ago the Master Jesus, speaking as the Christ of this particular planet said: "No man cometh unto the Father but by me." Does not this statement tell us something of the link, the positive relationship that exists during a period of division between Spirit, Father God, and Spirit, Mother Matter, the relationship being the Son, the Soul that exists at every level of being from an atom, to a man, to a planet, to a galaxy, and on to a cosmic system?

As we travel the cosmic spiral to our particular spot in time and space, and remembering that "Space is an Entity," we can begin to comprehend, faintly, something of the vastness, the beauty, the interlocking unity of all consciousness and energies that, "as above so below," dual and triune, function on planet Earth as elsewhere in the universe; remembering too that we, as all else on earth, are part of that one great Entity, the Lord of the World functioning through Shamballa, the Christ functioning through the Spiritual Hierarchy, and the Soul (the Christ within) functioning and developing through man. Or can we think of the Trinity as Monad, Soul, and personality, all urged on by the forces of evolution, or consciously by the disciple, towards certain goals; inclusive love, expanding awareness of that which is, as the evolution of consciousness and the refinement of matter proceeds?

The Significance of Crisis*

All crises, rightly handled, are modes of spiritual progression.

THE life of the disciple is punctuated by crises; each of these indicates, or should indicate, a point of climax and also the presentation of a new opportunity for expanded understanding and widened service. The approach of the disciple could be summed up as follows: What will this crisis enable me to do in the life of service to which I am pledged? Our approach is no longer: What has this crisis done to me? What happens to us as individuals is, relatively speaking, unimportant. What happens to us as servers of humanity, the use we make of fresh insight and new comprehensions, is of vital importance.

The word "crisis" comes from a Greek word meaning "to separate". It is that which divides, for instance, one period of time from another period, or which distinguishes some one turning point in our lives from another. Webster's Dictionary defines the word in the following terms: "The point of time when it is decided whether any affair or course of action must go on or be modified, or terminate; a decisive moment; a turning point; a state of things in which a decisive change one way or another is impending". These are all definitions which warrant consideration.

Crises can be of many kinds. There are three types of crises which seem to be of importance to disciples. There are *crises of awakening*, wherein a new awareness of things as they are or of the world of meaning confronts one. There are *crises of sensitivity*, wherein one becomes conscious of innate capacities to comprehend, to understand, to suffer, to register and to record; these crises can either be turned into new modes or methods of service or they can be developed into forms of personal self-pity. There are *crises of responsibility*, wherein the disciple shoulders

new obligations and methods of working with people. All these crises are of great importance but, unless they are consciously recognised, are of no vital use. They require to be recognised for what they are, and they must not be evaded or shirked. We are all prone to seek ways of escape from crises in our lives. In her beautiful book, *The Little Locksmith*, Katherine Hathaway says:

"I have been thinking about islands, those explosions of apparently uncharacteristic experience that occur in certain lives. Most of the people we know are terribly afraid of such islands. They see one looming ahead and they hurriedly steer off in another direction. In order to save one's life, as has been said, one must be willing to let it be tossed away and not many of us are willing. All well-brought-up people are afraid of having any experience which seems to them uncharacteristic of themselves as they imagine themselves to be. Yet this is the only kind of experience that is really alive and can lead them anywhere worth going. New, strange, uncharacteristic and uncharted experience, coming at the needed moment, is sometimes as necessary in a person's life as a plough in a field. Yet these people who are most capable of continuous development, because of their rich and fastidious and subtle natures, seem to feel a passionate fear and resentment of any really new experience. Change must always come to them and in turn evenly and slowly and always in a given direction. If it takes a sudden sharp turn or seems to be leading them into a place that they think is not fit for them, they refuse to follow it."

A true crisis is always engineered by the soul, for the presentation of points of crisis is a technique of spiritual education. Aspirants begin to reap the results intended by the soul when they perceive that it is not something unique and personal to them but universal and shared by all aspirants as they unfold spiritually. When this is perceived, all sense of personal reaction, such as being humiliated or exalted by certain conditions, ashamed or proud of certain connections or lack of connections, means or lack of means, qualities, assets or liabilities, will gradually

*Taken from Arcane School papers.

fade away. There will follow instead, an appreciation of the values and uses of crises, in the real intent of the life.

Three Major Phases

Every crisis has three major phases, each of which may be considered a separate crisis because the three phases are usually perceived as a sequence of mental states, separated in point of time, sometimes by years yet connected in the consciousness and forming one event. These three phases may be called:

1. A crisis of subjective sensitivity or of inner responsiveness.
2. A crisis of awakening to the meaning and the implications, of that which is sensed subjectively or perceived.
3. A crisis of responsibility, or of making a deliberate choice in one's attitude in relation to the demand and the opportunity, inherent in every crisis.

In some measure, all three phases are present in every crisis but one or other is the predominating factor. It is clarifying to note that *response*, which is the first phase, leads inevitably to conscious recognition of responsibility, that the ability to respond is really the seed and promise of future response-ability. This, the accepting disciple transforms into responsibility in the usually understood sense; he thereby constitutes himself a co-worker in the world of human

living with the spiritual Man, the Inner Ruler and the One Self. The awakening of the sense of responsibility implies that there is innate power to respond creatively. This is the crux of the crisis, the holding on to that point of power which is the power of the initiating, inner, spiritual Being always to be found if the lesser man extends himself to the uttermost. It is this "extension to the uttermost" in the strife engendered by the crisis, which is of importance; the crisis should be faced without flinching, with courage and with joyous expectancy, no matter what the immediate prospect or apparent result. The result of any crisis which has been adequately met is always enhancement of quality and of power, of soul quality and of spiritual power.

These are days when crises face every intelligent person. The whole of humanity is facing such a moment of crisis and of consequent revelation. No true disciple can be exempt or can permit himself to be exempt. We need, therefore, to cultivate responsiveness to crisis, to develop recognition of those moments where a crisis is hidden and if necessary to be willing to take all the needed steps to bring about a crisis, in order that greater usefulness in service may follow.

Genuine changes in the quality of men's lives, in my estimation, require more than exhortation, and less than power: they require, among other things, that the people calling for changes demonstrate, in their own flesh-and-blood lives, the good qualities they are talking about—and demonstrate in that way, which strikes me as the only truly relevant way, that these good qualities are not, after all, beyond the grasp of other mortal men.

HENRY ANDERSON.

from *Manas*, November 16, 1966

Moon Chart 1968

IN all meditation it is of value for the student to remember that, from the standpoint of permanent benefit, it is easier to meditate effectively during the period from the new Moon to the full Moon, than from the full Moon to the new Moon. The first half of the lunar cycle is one of intensification, absorption and accretion: the second half is one of assimilation and distribution. More real progress over a long period can be made by observing this cyclic law.

Wisely utilising newly acquired energies keep inflowing and outflowing channels open and prevents emotional, mental and psychical congestion which may otherwise be experienced, with their accompanying physical consequences.

Table of new and full Moons for the 12 months of 1968 follows:

1968	DAY	GREENWICH AND WEST EUROPEAN	MOON	U.S.A. STANDARD TIME		DAY
		TIME		EASTERN	PACIFIC	
JAN	15	4.12 p.m.	full	11.12 a.m.	8.12 a.m.	15
	29	4.30 p.m.	new	11.30 a.m.	8.30 a.m.	29
FEB	14	6.43 a.m.	full	1.43 a.m.	10.43 p.m.*	14
	28	6.56 a.m.	new	1.56 a.m.	10.56 p.m.*	28
MAR	14	6.53 p.m.	full	1.53 p.m.	10.53 a.m.	14
	28	10.49 p.m.	new†	5.49 p.m.	2.49 p.m.	28
APR	13	4.52 a.m.	full	11.52 p.m.	8.52 p.m.	12
	27	3.22 p.m.	new	10.22 a.m.	7.22 a.m.	27
MAY	12	1.05 p.m.	full	8.05 a.m.	5.05 a.m.	12
	27	7.30 a.m.	new	2.30 a.m.	11.30 p.m.*	27
JUN	10	8.14 p.m.	full	3.14 p.m.	12.14 p.m.	10
	25	10.25 p.m.	new	5.25 p.m.	2.25 p.m.	25
JUL	10	3.18 a.m.	full	10.18 p.m.	7.18 p.m.	9
	25	11.50 a.m.	new	6.50 a.m.	3.50 a.m.	25
AUG	8	11.33 a.m.	full	6.33 a.m.	3.33 a.m.	8
	23	11.57 p.m.	new	6.57 p.m.	3.57 p.m.	23
SEP	6	10.08 p.m.	full	5.08 p.m.	2.08 p.m.	6
	22	11.09 a.m.	new†	6.09 a.m.	3.09 p.m.	22
OCT	6	11.47 a.m.	full†	6.47 a.m.	3.47 a.m.	6
	21	9.45 p.m.	new	4.45 p.m.	1.45 p.m.	21
NOV	5	4.25 a.m.	full	11.25 p.m.	8.25 p.m.	4
	20	8.02 a.m.	new	3.02 p.m.	12.02 a.m.	20
DEC	4	11.08 p.m.	full	6.08 p.m.	3.08 p.m.	4
	19	6.19 p.m.	new	1.19 p.m.	10.19 a.m.	19

NOTE:

Asterisk (*) indicates a.m. of the day after the day stated in the Column for Greenwich Mean-time. (†) Eclipses of the Sun at new Moon and of the Moon at full Moon. When and where Daylight Saving Time is in use, add 1 hour to the above times. U.S.A. times are sometimes marked a day earlier than Greenwich because the former are 5 to 8 hours earlier in time zones.

The Three Festivals will be observed on the following days: EASTER, April 12; WESAK, May 12: and CHRIST'S FESTIVAL and WORLD DAY OF INVOCATION, June 10.

BOOKS AND PUBLICATIONS

Two Books by Dane Rudhyar

The Lunation Cycle: A Key to the Understanding of Personality; Servire, The Hague/Llewellyn Publications, St. Paul, Minnesota, 1967. 156 pps. \$3.00.

The Rhythm of Human Fulfilment: A Cyclo-cosmic Approach to the Basic Problems of Our Time; Seed Ideas Publications, P.O. Box 636 San Jacinto, California, 1966. 71 pp. \$2.00.

Rudhyar is a highly reputed astrologer, who maintains that the main purpose of astrology, "is to establish the evidence of regular patterns in the sequence of events constituting man's inner and outer experience; then to use the knowledge of these patterns in order to control or give meaning to these experiences." (*The Lunation Cycle*, p.11)

Rudhyar is also a composer and an artist, and this enables him to bring a sensitivity to what are often highly technical discussions.

The Lunation Cycle, is a revision and an enlargement of an earlier work, mistitled, Rudhyar notes, *The Moon* (1945). *The Lunation Cycle* does not concern the moon in and of itself, but with the moon's function as the "mediatrix" between the sun and the earth. This book is basically a study in soli-lunar dynamics, concerning an *astrology of relationships* rather than the more conventional and static *astrology of positions*.

Rudhyar introduces his discussion with a short study of cycles or rhythms in nature, "the root", he says, "of all significant knowledge." A study of cycles leads on to a study of time. Time, in Rudhyar's thought, appears as the substrate of all existence, manifesting in the cyclic patterns of life. Rudhyar notes two modes of time: generic or objective time (calendar or clock time), and individual or subjective time, which, along with Bergson, he calls *duration*. The fact of this dual nature of time, Rudhyar notes, gives rise to many of our contemporary conflicts between the collective and the individual, for in the process of individualisation, the rhythms of subjective time often do not coincide with those of objective, or what we may also call, social time.

Astrology, Rudhyar points out, deals with objective time and its cycles. "But, it is not merely a study of celestial cycles in themselves; it is a *technique of interpretation of these celestial cycles with reference to the possibilities for growth in individuals*." Celestial cycles must also be understood as cycles of relationship, as cycles of communication or energy transmission between units that comprise a cosmic whole. The cycles of relationship are the structured expressions of time.

There is much to be found in this thoroughly written book. There are technical discussions concerning aspects and cycles and the meaning and effects of the lunation phases, of interest to

amateur and technical astrologers. There are discussions of the bi-polarity of human consciousness, the dualism of both evolution and involution that concern each "seeker of the Way".

The Rhythm of Human Fulfilment is essentially an abstract of an as yet unpublished major philosophical study, *Existence, Rhythm and Symbol*. In this smaller version, Rudhyar focuses upon our contemporary situation, "a period of accelerated transformation [in which] mankind is hurled forward at a great speed towards a goal it cannot and perhaps dare not envisage." (*The Rhythm of Human Fulfilment*, p.7)

We are offered a lucid account of the disintegration of our customary patterns of action and the frantic struggle to find new meanings and new structures. These are often sought through various forms of emotionally absorbing experiences, such as LSD, which we are unprepared to "metabolise." The result is a toxic craving for states of consciousness, which yields only dissatisfaction for we are unprepared to make the necessary total psychological transformations which provide for our entry into soul-consciousness, or what Rudhyar calls, the "soul field."

Much of our problem is an inheritance: a belief in the supremacy of the individual ego, and the subsequent search for ego-satisfying experiences. But in the present age, it is not the particular that demands our primary attention, not the individualised or atomistic, but the whole, the totality, the *gestalt* in which we are immersed. We must recognise the fact of the cosmological field that we, along with the multitudes of differing units, comprise. We must comprehend the Cosmos and find our contributive place within it, rather than search for ourself, without understanding of anything beyond. Only when we recognise the fact of wholeness, Rudhyar maintains, will we find the new values and the new structures we so urgently need.

The evolution of selfhood and the ego, or "I" is discussed from the standpoint of an individuality, "which is a formed and rhythmic release of power which has an at least relatively unique character." The evolution of selfhood requires both "the structural integration of form," and "expansion through an ever greater variety of relationships." Human fulfilment is not found through a passive waiting to receive what the "spiritual world" will confer, but through an active openness to the wholeness of life, and participation in this wholeness.

The chapter entitled "The Evolution of Form, Energy and Consciousness," provides a model, "The Initial Formula of Cosmic Relationships" that can be used to describe and predict the formative processes of microcosmic or macrocosmic units. Rudhyar states, it can be compared to a

musical theme incorporating an extreme complexity of elements: "At the beginning of a new cosmic cycle five factors can be said to operate: the Infinite Potential, the new surge of power, the Seed Pleroma of the past cycle, the new Formula of dynamic relationship, and the dark chaos of disintegrated elements." (*The Rhythm of Human Fulfilment*, p.44)

The whole essay is so tightly written, that it is impossible to do justice to the multiple strands that have been woven into it. A distinctive treatment of the nature of the soul is given, in three-fold terms: the "Soul" is "the original Theme of the entire cosmic cycle"; the particular variations, or forms of integration, of that theme that become precisely related to particular human organisms are "Soul-Images" leading to what the mystic calls the Divine Marriage, when "the Soul-Image becomes permanently incorporated in an individual person." And there is the "Soul-Field" in whose activities, structured by the "Soul-Image" the individual participates. And to the extent that one claims to have, or to be a Soul, one is really claiming to be a participant in a structured field of Cosmic activity.

MARK BRAHAM

The Shining Stranger, by Preston Harold.

Introduction by Gerald Heard.

The Wayfarer Press. Distributed by Dodd, Mead & Company, New York. \$7.50.

Interest in this book is at once aroused by Gerald Heard's introduction. He tells us that it is a re-examination of the teachings of Jesus "to see if in the light of to-day's knowledge, a new interpretation of his meaning is to be discerned."

Those who revere the name of Jesus and deplore the emptying of the churches are prone to look back nostalgically to the period of faith. Reverent as it is, this book is not for them. This is a quite new interpretation, more meat for those who are questioning all theological doctrines, and for those who recognise that the church has failed in its task. Yet this book is not a theological discourse; nor does the author see merit in merely modernising church services. He wants to go to the roots of contemporary disbelief. Preston Harold sees the decline of Christian belief as shaking the foundations of western civilisation, and shares J. B. Priestley's view that "that which belongs to the depths can only be restored in the depths."

The question this book tackles is the one most often heard on the lips of the young: "What relevance has Christianity to to-day?" To them it all happened a long time ago and fails to have immediate impact. This same generation eagerly buys paper-backs on science, psychology, existentialism and extra sensory perception. So when Preston Harold throws on to the gospel the light of modern knowledge in these fields together with the latest medical thought and experience in the

modern political and economic field, he would seem to offer to this generation just the food it spiritually needs.

As Gerald Heard says: "The author has a widely ranging mind with a great power of speculative and imaginative correlation." He quotes from over fifty modern thinkers, including the Huxleys, the Toynbees, Jung, Freud, Schweitzer, and de Chardin; also J. M. Keynes, C. P. Snow, Fred Hoyle and Nikita Khrushchev. He has chapters on mythology, on mathematics, on the second law of thermodynamics, on spiritual healing, on extra sensory perception and on capitalism; and he treats with the messianic idea, original sin, the virgin birth, reincarnation, sex, LSD, the resurrection, Christian Science and the reappearance of Christ. He balks at nothing in his determination to cover all problems, old and new. The book is, in fact, a *tour de force*.

Preston Harold examines each of the sayings of Jesus, ignoring the inner meaning we have hitherto attached to them because he is searching for their correlation with modern thought, whether scientific, psychological or political. He goes to great pains to show that Jesus was a mathematician. Jesus chose the cross, we are told, because "he must convey the full significance of the mathematically simplest link between the mathematically simplest concept: *one* and *one*, choosing a symbol that would in time come to express the significance of organisation—as Eddington says, the significance of *and*."

Jesus spoke often of fishes because, as Jung says, "Fishes frequently occur as symbols of unconscious contents." Jesus left this clue, Preston Harold thinks, because the unconscious, which he equates with the Kingdom of Heaven within, was the source of his omniscience.

Many of the miracles, especially the healing ones, Preston Harold maintains are explained by hypnotism. Of prayer he says, "He advocated the practice of pure hypnosis: *pure reverie*, which he called prayer." While faith that moves mountains is explained by saying that "credit", from the Latin *creditus*, means faith. To exercise credit is to exercise faith . . . Today through the use of credit, man is indeed moving mountains." In other words, the marvels of our modern industrial civilisation are built on the credit system. Thus Jesus foresaw the merits of capitalism, whether practised by communists or by democracies.

Mr. Harold's conclusion is that, "As the future unfolds, so Jesus' own gospel flowers . . .". Jesus, because he was able to tap the unconscious, was omniscient, his words were intended for all time and can only be understood as the growth of knowledge brings ever increasing enlightenment on how to interpret them. He also concludes that Jesus' mission should be reinterpreted as the eradication of the tradition of a redeeming Messiah as a person. He claims that it was the purpose of Jesus to replace this false idea by teaching that every man contains his own messiah within and

every man must recognise his sonship with the One Father. It was for this he died.

If the reader obeys the author's injunctions to withhold judgement till he reaches the end he will understand why Gerald Heard calls this book "a challenge to men in every discipline to participate in resolving the religious crisis generated by the universal decline of faith in old theology" and adds, "it will force them (its readers) to re-think their whole position in regard to Jesus and Christianity."

Alice Bostock

The Book: On The Taboo Against Knowing Who You Are, by Alan Watts. Published by Pantheon Books, New York. Price: \$4.95.

The Book is dedicated to "my children and grandchildren" and to those who have been exposed to the popular conception of a "world of matter and form". It is written on two levels, intriguing youngsters by pointing out and naming the inconsistencies of parents *et alia*; then giving scientific and learned straight talk to their elders. Mr. Watts uses homely and original illustrations, viz: "The world is no more made of matter than a tree is made of wood". And he takes a swipe at current taboos against knowing who and what we are, which were originally engendered by Freud's "barbarous Id or the Unconscious as the actual reality behind the facade of personality". Freud was under the influence of a "curious need to put down human culture by calling it a fluky by-product of blind irrational forces". He sees it trying hard "to prove that grapes can grow on thornbushes".

He talks amusingly of such "sacred cows" as cybernetics, technology, computers, "miracle drugs", etc. which once intrigued and exhilarated us, then became taken for granted and presented new problems. As we increasingly interfere with nature, nature comes back at us in unpredictable ways. Slogans, such as "conquering nature" might become significant if we could conquer our own nature, to do which we would have to recognise that human nature and "outside nature" are all of a piece; recognise that "I" the knower and controller am at the same time "myself" and the "something to be known" and controlled.

There is an intriguing development of the idea that "no one thing or feature of the universe is separable from the whole". The real you, or Self, is the whole. The general concept of the location of the ego is that it is "not anything outside the skin"; skin must be seen as both a barrier and a bridge, which "informs" and "outforms" by means of its nerve ends.

The illusion of separateness has its history in language systems, cultural and/or racial habits, and is hypnotic in the sense of "ego-centricity" which develops from the brain's narrow attentive consciousness.

The book contains a lively discussion of numerous theories about the nature of God, and of

philosophies concerning the creation and nature of the universe, and the myths, ancient and fashionably modern. The nineteenth century West created a philosophy which was based on plausible science, a "mechanism consisting of separable parts obeying logical laws". The Chinese view of the universe was organic, all parts fully interwoven. This leads to a concept of the individual man as inextricably related to his environment. Like the Greek "atom", which cannot be divided any further without killing, a person can be killed effectively by separating him from his environment. The implication is that the only true atom is the universe, "a total system of interdependent thing-events".

The author describes a "double-bind-game" which, it must be conceded, is a fair description of the contradictory rules by which children are taught. There is a constant "demand for spontaneous behaviour", but rarely a real demonstration of allowing spontaneity to develop.

One of the joys of this book is the continuous bright play with or on words, in unusual juxtaposition which is often more effective than the pages of sober intellectualising. As it is based largely on inductive reasoning, this sometimes makes it annoying reading for the esotericist who is accustomed to the occult method of deductive reasoning. However, the conclusions are arrived at most entertainingly.

Anna Ernst

The End of the Jewish People?, by Georges Friedmann. Translated from the French by Erich Mosbacher. Doubleday & Company, Inc., Garden City, N.Y. \$5.95.

This book with its dynamic title is not only informative and authoritative, but is also thought provoking. The author is a loyal citizen of France and a Jew, although not a practising one, to use his words.

We have here a factual appraisal of the present confusing elements in the life of the people of Israel with its immediate relevance to the future peace in the Near East, and to the problem of continuing hate between Jew and Arab. It presents a study of Israel as a Jewish nation, as originally visioned or as it is now developing, as less Jewish and less socialistic.

The new young people are independent thinkers and less interested in perpetuating a Jewish way of life or an orthodox pure Jewish nation than in achieving the good life in modern western terms. Personal sacrifice for the good of the nation is weakening, and changing values are being greatly accelerated by the recent large immigration from North Africa. The military problem of national survival is accepted without fear and the pressing unsolved problems of the people among themselves are emerging as of even more importance.

The question is asked, can the Jew continue as a "World People" without the spur of persecution and the stimulant of anxiety?

F.B.

The Listening Pilgrim

Listen, O Pilgrim, to the chanting of the Word by the great Deva Lords. Hush all earth vibration, still the restless strivings of lower mind, and with ear intent hark to the sounds that rise to the throne of the Logos. Only the pure in heart can hear, only the gentle can respond.

The stormy sounds of all earth struggle, the shrill vibration of the watery sphere, the crashing note marking the place of thought, dims the sound and shuts out the tone. He who is silent, quiet and calm within, who sees all by means of light divine and is not led by light reflected within the three-fold spheres, is he who will shortly hear. From out the environing ether will strike a note upon his ear unlike the tones that sound within the world terrestrial.

Listen, O Pilgrim, for when that sound strikes in colourful vibration upon the inner sense, know that a point has been achieved marking a great transition.

Watch then, O Pilgrim, for the coming of that hour. With purified endeavour mount nearer to that Sound. Know when its tone steals through the misty dawn, or in the mellow sunlight strikes soft upon the ear, that soon the inner hearing will become expanded feeling and will give place to sight and perfect comprehension.

Know when the music of the spheres comes to you note by note, in misty dawn or sunny noon, at cool of eve, or sounding through the deep of night, that in their rhythmic tone lies secret revelation.

from THE RAYS AND THE INITIATIONS, page 763

